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INTERNATIONAL SOCIETY OF THE APOCRYPHA, MILTON ABBEY, DORSET, ENGLAND.

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THE chief object of this Society is to make more widely known the spiritual, ecclesiastical
and literary value of the "Books which the Church doth read for example of life and
instruction of manners," and to promote their more general study among the clergy and laity.
The Society issues to its members a Quarterly Journal entitled *Deutero-Canonica* which contains
a scheme of study for the quarter, a list of recommended books, and varied notes bearing
on the Apocrypha of the Old and of the New Testament.

The minimum subscription for membership of the Society is Two Shillings, or
Half-a-Dollar, per annum.

International Society of the Apocrypha.

Scheme of Study.

CHRISTMAS, 1905, TO LADY DAY, 1906.

The Book of Judith.

BY THE REV. PROFESSOR SAYCE, D.D., L.L.D.

Language and History. According to S. Jerome, Judith was originally written in Aramaic. But it is more probable that the original language was Hebrew, the Aramaic and Greek versions being translations. Judith does not appear to have been known to Josephus: or he did not think it worthy of being quoted or used. On the other hand, it formed part of the O. T. canon of the Alexandrine Jews, and was accordingly accepted as canonical by the early Christian Church, along with the other books of the Apocrypha which were included in the Septuagint. From the Septuagint these books naturally passed into the Latin versions. A fresh translation into Latin was made by S. Jerome from a "Chaldee" or Aramaic text which differed considerably from the Greek. To Jerome, however, we must mainly trace the exclusion of the Apocryphal books from the Christian canon of the Old Testament. He fell back, like Melito, upon the canon of the Palestinian Jews, and excluded books whose Hebrew originals were unknown to him. To him is due the definition of the Apocryphal books quoted in the sixth article of the Church of England that they are books which "the Church doth read for example of life and instruction of manners: but yet doth it not apply them to establish any doctrine." The variations of text for which the Apocryphal books are remarkable testify as much to the absence of any fixed canonical authority attaching to them as they do to their Haggadic origin.

Date and Object. The Book of Judith doubtless belongs to the Maccabean age. Movers, it is true, endeavoured to prove that it is a veiled account of the war with Ptolemy Lathyrus in B.C. 104, but his arguments have long since been shown to be valueless; while Hilgenfeld suggested that the revolt of Judas the Gaulonite in A.D. 6 is meant, and Volkmar, following Hitzig, brought the date of the composition down to Trajan, in whom he saw the Nabuchodonosor of the tale. Such a date, however, is excluded by the reference to the story of 'the blessed Judith' in the Epistle of S. Clement of Rome (I. 55) which was written before the end of the first century.

The view of Grotius that the book is an allegory is equally far from the truth, though he was probably right in seeing in Nabuchodonosor the figure of Antiochus Epiphanes. Luther's common sense directed him to the more correct belief that in the Book of Judith we have a sort of sacred drama or romance, the object of which was to teach how God is accustomed to help his faithful worshippers. Judith, in fact, is a type of that portion of the Jewish nation who remained true to the Law and its observances, and against whom, therefore, weak though they seemed to be, the whole might of the Gentile world was unable to prevail. The real Nebuchadrezzar had, indeed, conquered the Jewish people, but that was because of their idolatry and sins; the remnant whom Antiochus essayed to crush, and whose faith he had attempted to destroy, obeyed the Law of God, and trusted in His protection, and God accordingly protected and preserved them. 'Our fathers trusted in Thee, and Thou didst deliver them,' is the motto that may be written over the Book of Judith.

Judith.

By JOHN RUSKIN.

Do you happen to know anything about Judith yourself, except that she cut off Holofernes' head; and has been made the high light of about a million of vile pictures ever since, in which the painters thought they could surely attract the public to the double show of an execution and a pretty woman—especially with the added pleasure of hinting at previously ignoble sin? When you go home to-day, take the pains to write out for yourself, in the connection I here place them, the verses underneath numbered from the Book of Judith: you will probably think of their meaning more carefully as you write: Begin thus:—"Now at that time, Judith heard thereof, which was the daughter of Merari . . . the son of Simeon, the son of Israel." And then write out, consecutively, these pieces.—

Chapter viii. verses 2 to 8 (always inclusive) and read the whole chapter. Chapter ix. verses 1 and 5 to 7, beginning this piece with the previous sentence, "O God, my God, hear me also, a widow." Chapter ix., verses 11 to 14; x. 1—5; xiii. 6—10; xi. 11—13; xvi. 1—6; xvi. 11—15; xvi. 18—19; xvi. 23—25.

Now, as in many other cases of noble history, apocryphal and other, I do not in the least care how far the literal facts are true. The conception of facts, and the idea of Jewish womanhood are there, grand and real as a marble statue—possession for all ages. And you will feel, after you have read this piece of history, or epic poetry, with honourable care, that there is somewhat more to be thought of and pictured in Judith than painters have mostly found it in them to show you; that she is not merely the Jewish Delilah to the Assyrian Samson; but the mightiest, purest, brightest, type of high passion in severe womanhood offered to our human memory. Sandro's picture is but slight; but it is true to her, and the only one I know that is; and after writing out these verses, you will see why he gives her that swift, peaceful motion, while you read in her face only sweet solemnity of dreaming thought. "My people delivered, and by my hand, and God has been gracious to His handmaid!" The triumph of Miriam over a fallen host, the fire of exulting mortal life in an immortal hour, the purity and severity of a guardian angel—all are here; and as her servant follows, carrying indeed the head, but invisible (a mere thing to be carried—no more to be so much as thought of)—she looks only at her mistress with intense, servile, watchful love. Faithful, not in these days of fear only, but hitherto in all her life, and afterwards for ever.

[From *Mornings in Florence*].

An Examination Paper on I. and II. Esdras.

By H. ST. JOHN THACKERAY, M.A.

1. How do you account for the existence in the Greek Bible of two translations of the story of the return under Ezra?
2. *Magna est veritas et praevalet.* What indications are there in the story in which these words occur as to its origin?
3. Discuss the date of the main portion of the Apocalypse of Ezra.
4. *O tu quid fecisti Adam?* Compare the doctrine of II. Esdras on the results of the Fall with that contained in—(1) St. Paul's Epistles, (2) The Apocalypse of Baruch.
5. Retranslate into the original Greek, and comment on the following passages:—(a) Coronae ad similabo iudicium meum; sicut non nouissimorum tarditas, sic nec priorum uelocitas. (b) Finis enim huius saeculi Esau, et principium sequentis Jacob—Hominis manus—inter calcaneum et manum aliud noli querere, Ezra. (c) Dies iudicii audax est et omnibus signaculum ueritatis demonstrans. (d) Et nunc uideo quoniam ad paucos pertinebit futurum saeculum iocunditatem facere, multis autem tormenta. (e) Scito ergo quoniam magis beatificati sunt qui derelicti super eos qui mortui sunt.
6. Comment on the use in II. Esdras of the following: Ardat, Arzareth, baiolare, Behemoth, prumptuaria, nationes draconum Arabum, Uriel.

I. S. A. Notes.

THE ARCHBISHOPS OF CANTERBURY AND YORK have intimated that they are pleased to become Patrons of the I. S. A. This is an official recognition which all members of the Society will greatly appreciate.

IN 1898, the Bishop of Salisbury had a private interview with Constantine V., the late OEcumenical Patriarch. The Bishop had been informed that the majority of the Orthodox Greek laity hesitated to read the British and Foreign Bible Society's edition of the Greek Testament, supposing that it was not sanctioned by their ecclesiastical authorities. The Bishop, therefore, hoped that the Patriarch would allow him to become responsible for the cost of one-half the amount required towards purchasing a printing-press for the purpose of issuing at Constantinople an authorised Greek edition of the Holy Scriptures, including the Deutero-Canonical Books. The offer was gladly accepted, and a portion of the work has been already published.

IN reply to a paragraph in our Michaelmas number the Manager of the Oxford University Press Warehouse writes that the Ruby 16mo. edition of the Revised Bible with Apocrypha is now issued at 2s. 6d. net.

AN effort is being made to get the Greek text of the Apocrypha with the Revisers' readings, published in an inexpensive and portable form. A publication of the 'readings' was promised in the Preface to the R.V. of the Apocrypha in 1895, but it has been abandoned.

THE Authorised Version of the Apocrypha, printed separately, can be obtained from the S. P. C. K., London, at as low prices as 4d. and 7d., and (with References) 8d. Copies printed in larger type cost 10d. and 1s. 4d. The sole agent in America for the publications of the S. P. C. K., is Mr. Gorham, 285, Fourth Avenue, New York.

THE Editor of The Church of England Pulpit recently expressed in his columns his desire that some of the large donations which are given to the Bible Society should be made conditional upon the Society printing the Apocrypha.

PROFESSOR McCCLYMONT writes:—"The paragraph about Queen Victoria in the Michaelmas *Deutero-Canonica* might be supplemented by mentioning that 'the prominent Presbyterian minister' was Dr. Candlish, of St. George's Free Church, Edinburgh, one of the leaders in the 'Disruption' of 1843; and 'the Broad Church clergy' were ministers of the Established Church of Scotland, represented by the late Dr. Norman McLeod, Editor of *Good Words*."

A MEMBER of the I. S. A. writes:—"I much appreciate *Deutero-Canonica*, and wish that I had had such a help to a right study of the Apocrypha when I was first ordained. The Principal of one of our English Missionary Colleges is also greatly interested in the Quarterly Journals. He has just completed a course of lectures on the Apocrypha for his students. They are lucky men. I remember as a boy being taught (indirectly I suppose) that the Apocrypha was a kind of naughty book."

THE Central Society of Sacred Study, having included Ecclesiasticus in its syllabus for 1905, has been the means of calling much attention to that "hidden" book. Chancellor Bernard recently read an able paper at Salisbury, on the subject; and we have received notification of quite a large number of other papers on Ben Sira being read in various parts of England this year.

THE following letter from a lady in Canada may interest some of our readers:—"I am the daughter of an English clergyman, and have lately come out to keep house for two brothers living on a ranch in a lonely part of Saskatchewan. We have been much interested in an article on the Apocrypha in the *Spectator*, and another in *Goodwill*, and would like to join the I.S.A. We are 45 miles away from any church, and the long winter will soon be here, and we shall be glad of something to study. We can get our letters once a week if we go 8 miles for them. My interest in the Apocrypha dates from the time when we were children, and my father read us the story of Bel and the Dragon, translating from the original, and I remember hearing Dean Wilson preach a powerful sermon on the Maccabees, in Edinburgh Cathedral, which much impressed me."

THE DEAN OF EDINBURGH writes:—"It interests me to learn that a sermon of mine on the Maccabees should remain in the memory of a lady in Canada. It must have been preached many years ago, for I have forgotten about it myself. I do remember, however, having said at Edinburgh, that people who spent their Sunday afternoons in reading trashy modern light literature would do better to turn to the more wholesome writings of the

ancients, and instanced the Book of Tobit as a beautiful and pathetic story which could not fail to interest them. Next day I met one of my parishioners going home with a book in his hand, which he smilingly held up to me. It was a copy of the Apocrypha; and later he told me that Tobit had moved him to tears. My own interest in the Apocrypha period of Jewish history was stirred by hearing Bishop Christopher Wordsworth preach on the Maccabees, and I doubt not that if my sermon on them interested Miss ——, it was only because it contained some faint reflections of the Bishop's thoughts."

THE Apocrypha, in this century as in the last, seems to have an attraction for popular novelists. Several of the best known fiction writers of to-day belong to the I. S. A., and Miss Beatrice Harraden, author of "Ships that pass in the night," has recently joined its ranks.

We regret to record the death of two members of the I. S. A.—Canon Eddrup and Miss Haidee Elliott. Miss Elliott was the first lady to join the Society. She compiled a little book of extracts from the Apocrypha, called "Daily Nearer God," which has endeared her name to many. Canon Eddrup edited I. and II. Esdras, and the Rest of Esther, in the S. P. C. K. Commentary on the Apocrypha.

ON the memorial which has been erected recently to the late Bishop of Carlisle (Dr. Bardsley) in Raughton Head churchyard, one of the texts is taken from the Apocrypha (Song of the Three Children, verse 65).

A CORRESPONDENT asks for a full list of Professor Charles' translations of O. T. Pseudepigrapha, &c. The following of his works are published by Messrs. A. and C. Black, London:—The Apocalypse of Baruch and The Epistle of Baruch, 7s. 6d. net; The Assumption of Moses, 7s. 6d.; The Ascension of Isaiah, 7s. 6d. net; The Book of Jubilees, 14s.; and a Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity, 14s. The Clarendon Press publishes:—The Book of Enoch, 16s.; The Ethiopic Version of the Hebrew Book of Jubilees, 12s. 6d.; and the Book of the Secrets of Enoch, 7s. 6d. We learn from the Hibbert Journal that Professor Charles will also publish, shortly, through the Oxford Press, a critical edition of the Greek text of The Testament of the XII Patriarchs, with the supplementary evidence of the Armenian and Slavonic versions, and of the Hebrew and Aramaic fragments; and also a translation and commentary, through Messrs. A. and C. Black.

READERS of German may have the advantage of possessing the Jewish Apocalypses, and some other related books, translated and briefly annotated by competent scholars, in a single collection, at a reasonable price (Kautzsch's *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 2 vols., Tübingen). A similar collection of the New Testament Apocrypha (Hennecke's *Neutestamentliche Apokryphen*, Tübingen) contains six of the early Christian Apocalypses.

PROFESSOR SAYCE writes:—"Could some of the members of the I. S. A. be found to give us scholarly and readable translations into English of some of the Pseudepigrapha of the New Testament. A year or two ago, the Editor of the *Temple Apocrypha* wished to add to his series a volume or two containing the 'Pseudepigraphic' books, but we could find no English translations serviceable for such a purpose. In fact, in several instances there are no English translations at all."

Notes contributed by Various Members.

THE following paragraph is extracted from Bishop Westcott's *Bible in the Church*:—"The growing study of the Bible shews day by day more clearly the importance of the Apocrypha "as books good and useful to be read," which link together the Old and New Testaments, and set before the Church in vivid pictures the working of the Old Dispensation throughout the Jewish world at times when there was 'no prophet more.' They witness alike to what Judaism could do, and to what it could not do. They prove by contrast that the books of the Hebrew Canon, as a whole, are generically distinct from the ordinary religious literature of the Jews; and establish more clearly than anything else the absolute originality of the Gospel."

THE following quotations from Ecclesiasticus occur in Emerson's *Essays*:—"All things are double one against another" (on *Compensation*); "He that despiseth small things shall perish little by little" (on *Prudence*).

In chapter xii. of Mrs. Henry Wood's *Orville College*, Ecclesiasticus ii. 1 is quoted as bringing "peace and trust" to "Mr. Henry." (The same text is also quoted in *The Channings*). And in chapter xxiii., the Evening Lesson for All Saints' Day—Wisdom v. 1—17—is quoted entire, and is described as "a real Lesson—one of those that seem to speak direct to our hearts from God."

In the *Life and Letters of R. S. Hawker, of Morwenstow*, there is a letter to Mrs. Watson, dated December the 29th, 1867, from which this extract is taken:—"I am glad you have gone back to a part of the Bible which I have always valued. It is called Apocrypha because the authors for the most part were secret scribes, but its authority was in ancient times, when they knew best, equal to that of the other books of the Old Testament. Ecclesiasticus is a word signifying The Preacher (*sic*) and it was written 200 before Xt. by Jesus or Joshua the son of Sirach of Jerusalem. There is not in all the world a Book so full of historic and useful learning, or so valuable in the affairs of human life. Many of its chapters are beautiful summaries of Sacred History full of poetic beauty and graphic as a picture."

THE Rev. W. H. Mill, D.D., a noted Cambridge man in his day, in a sermon preached on Michaelmas Day, 1846, said:—"Further the good angels watch over the prayers of the faithful, and in their incessant round of service present them continually before God: so we read in the good extra-canonical book, from which the Church's daily Lessons are at this time taken, and so we find distinctly proved by the higher inspired authority of St. John in the Revelation." (The Book of Tobit was read, before the new Lectionary of 1871 appeared, from Sept. 27th to October 4th).

IN the *Life of S. Jane Frances de Chantal*, translated from the French by the Rev. Mother de Changy, her niece and secretary, this passage occurs:—"We will not here speak of the honour and respect which our blessed mother (S. Jane Frances de Chantal) paid her spiritual father (S. Francis de Sales); but when this obedient Tobias had found the angelic Azarias to be her guide . . . she revered him as her guardian angel . . . She never turned aside to seek after any other path than that which her Raphael showed her on the part of God."

ROBERT OWEN, writing in his *Sanctorale Catholocum* on the misprint 'Enurchus' in the Prayer-book Calendar for Sept. 7, adds "Perhaps it awaits the correction of such an authority as converted the anthem 'O Sapientia' into a Saint!" The first of the seven antiphons to the Magnificat, appointed in the Sarum use to be said in the week before Christmas:—"O Wisdom, which camest forth out of the Most High, and reachest from one end to the other, and mightily and sweetly orderest all things, come and teach us in the way of prudence" is founded on Wisdom viii. 1. In the Prayer-book Calendar for Dec. 16th, 'O Sapientia' marks the day on which the special antiphons began. In the well known Advent hymn "O come, O come, Emmanuel," five of the antiphons appear in verse, but 'O Sapientia' and 'O Rex Gentium' are omitted.

IN the Spring, the S. P. C. K. published a Form of "Special Service for use during and at Whitsuntide, where the approval of the Ordinary has been obtained." It is a Litany of the Holy Ghost, and at the conclusion, before the Veni Creator, comes a familiar versicle and response taken from the old service books:—*V.* The Spirit of the Lord hath filled the world. *Alleluia.* *R.* And that which holdeth all things together hath knowledge of the voice. *Alleluia.* (Wisdom i. 7). At the end of the service there is an anthem taken from the Book of Judith (xvi. 13, 14). These are modern examples of the liturgical use of the Apocrypha in the Church of England.

IT is interesting to note that the British-Israel Association (which teaches that the British Empire and the United States are the two great peoples into which the House of Israel are divided in these latter days) makes use of the Apocrypha. In a map of "Israel's Wanderings" published by the Association, II. Esdras xiii. 40—46 is regarded as a clue as to what became of the Ten Tribes carried away to Assyria.

IN a £100 prize novel, which is being much advertised, the writer makes the Son of Tobit into "Titus"!

IN S. Mary's Church, Weymouth (in which the Bishop of London preached one of the Congress sermons this year) there is a memorial tablet to the memory of Robert Penny, who died in 1837, aged 88, with Wisdom iv., 8 and 9, quoted.

The Apocrypha in the Lectionary.

By A MEMBER OF THE I. S. A.

Early Church. Passages from the Apocrypha were used from the earliest times in the Church, in all those Offices and Services where lections from the Holy Scriptures were read.

Pre-Reformation Use. The old English Service books, whether Missal or Breviary, contained many extracts from the Apocrypha, as Lections or 'Epistles,' Versicles and Responses, short Responsories, Antiphons, Introits, Graduals, etc. In fact no distinction seems to have been made between the Canonical and the Deutero-Canonical Books.

The 1549 Prayer Book. Cranmer wished the whole of the Old Testament and Apocrypha to be read; but portions of each had to be sacrificed. The two Books of Esdras and the two Books of the Maccabees were the great omissions from the Apocrypha (under no Breviary arrangements were I. and II. Esdras appointed to be read). The Rest of the Book of Esther and the Prayer of Manasses were also omitted. The 1549 Prayer Book received much criticism both from the friends and the opponents of the reforming movement, but the fact that the Apocrypha was used does not seem to have been one of the subjects of objection.

The 1552 Prayer Book. The Lectionary underwent revision, but the lessons from the Apocrypha remained unaltered. A few more Proper First Lessons were added, and that for Whit-Sunday Evening was taken from Wisdom I. By the accession of Mary in 1553, and the repeal of the Act of Uniformity of 1552, the public use of the second Prayer Book of Edward VI. was replaced by the older Service Books in Latin. But the book was used by the sufferers in the Marian persecution while in prison, and was also used in Scotland by the Reformers there till the advent of John Knox.

The 1559 Prayer Book. Proper First Lessons for all Sundays and most of the Holy Days formed a new feature of this book. Of these, one of the Sunday Lessons (Wisdom I) and 28 for Saints' Days were taken from the Apocrypha. In the Daily Lessons there was a sifting, and omissions were made in all the O. T. Lessons, but with the exception of a curtailment of Ecclesiasticus xxvi. no change was made in the Apocrypha.

[The Calendar of 1561.] In the notes giving principal historical events, such references as:—"Dec. 15, Antiochus Epiphanes, as on this day, placed the Idol of Jupiter upon the Altar of God in Jerusalem, I. Macc. i. 57" find a place.]

The 1604 Prayer Book. This book came out after the Hampton Court Conference, and although much objection had been raised to the use of the Apocrypha, very little concession was made. The Table of Lessons was almost identical with the 1559 Lectionary, Bel and the Dragon, and Tobit v., vi. & viii. being the total "concession."

The Scotch Prayer Book, 1637. All Daily Lessons from the Apocrypha were omitted, and only ten portions thereof were assigned to the Saints' Days.

The 1662 Prayer Book. This book was issued after a great "Apocrypha Controversy," at the Savoy Conference, but in the end almost all the Lessons previously appointed to be read were continued, and no fewer than 101 Daily Lessons, and 26 Proper Lessons were taken from the Apocrypha.

The 1871 Lectionary. This Lectionary, at present in use in the Church of England, is usually ascribed to Bishop Christopher Wordsworth of Lincoln. It makes use of only three Books of the Apocrypha:—Wisdom, Ecclesiasticus, and Baruch. Forty passages therefrom are assigned to the Daily Lessons, and four to Saints' Days.

The Irish Prayer Book, 1871. At this revision, the Church of Ireland struck out all Lessons, etc., from the Apocrypha, while retaining the statement in Article VI. that "the Church doth read them"! The same holds good for the Service Books of the Reformed bodies of Spain and Portugal, derived from Ireland.

The American Prayer Book. In the 1786 edition, all Lessons from the Apocrypha, in the Daily Calendar were omitted, but 26 were retained in the Table for Saints' Days. In the latest revision (1886) four only are allotted to Saints' Days, but 38 are restored to the Daily Calendar.

It is interesting to note that through all the varied changes, two lessons from the Apocrypha have kept their place:—Wisdom iii. 1—9, and v. 1—16 (All Saints' Day). They are found in every lectionary, Roman and Anglican, except the Irish one.

Apocrypha Tapestries.

By W. G. THOMPSON.

THE inventories of nearly every princely house in Europe during the Middle Ages bear testimony to the popularity of Old Testament stories as affording subjects for tapestries. A fair proportion of these were taken from the Apocrypha, and as a complete list would be very lengthy, it may be convenient on the present occasion to restrict the field to the Apocrypha tapestries in the royal collection, past and present. The earliest document of primary importance in regard to these tapestries is an inventory of the furniture belonging to Cardinal Wolsey, (Bibl. Harl. 599). The Cardinal was a most enthusiastic collector, and as his tapestries passed into the possession of Henry VIII., their claim to notice here is manifest. Among the "Newe hangings of counterfette arrais and tapestrye," the following were of "Apocrypha" subject:—vij peces of the History of Susanna with 3 windowe peces of the same story; and iv peces of the History of Holyfernes bordered wt. my lord's armes. For the decoration of Hampton Court Palace, Wolsey purchased on one occasion 21 complete sets of tapestries, consisting of no less than 130 hangings, from Richard Gresham, merchant of London. These included:—"For the second parlour next the cellar-bar 8 pieces of hangings of the Story of Suzanna; for the next parlour, seven pieces of hangings of the Story of Judith and Holyfernes; for the thirde chamber over the saide gate (of the Base Court), over the south side, five pieces of the Storye of Tobe; and for the fifth chamber on the south side of the saide gate, five pieces of the Story of Tobeas."

The royal tapestries numbered over 2000 in the later years of King Henry VIII., and the inventory, (Bibl. Harl. 1419), made after his death specifies the various residences which they adorned. The document gives details of many tapestries of the Apocrypha, viz.:—

Westminster: one pece of Susanna.

Hampton Court: 5 peces of thistorye of Susanna, 1 pece of Tapestrie of Holyfernes, 5 peces of tapstrie of Olyfernes, all three sets having borders of the late Cardinal's arms, 1 pece of Susanna, 1 pece of tapstrie of Olypherness, and 8 pieces of Hangings of Arras of thistorye of Tobias. The set last named was purchased from Erasmus Skotte, merchant, and in all probability is the Story of Tobe mentioned in the later times by Evelyn, in his Diary. In writing of "the hangings by Raphael very rich in gold," he states "that the world can show nothing finer than the Storys of Abraham and Tobit." On the dispersal of the Crown property (1649—53), 9 pieces of Arras of Tobias at Hampton Court were withdrawn from the sale by order of the Protector. They measured 487 ells and being appraised at £7 per ell amounted to £3409, an enormous sum in those days. One piece, at least, is still in the royal collection, while part of a duplicate set forms one of the treasures of the royal collection of Spain.

The More: 5 pieces of Tapstrey of thistory of Tobias (bordered with the late Cardinal's arms), 5 peces of Tapestry of thistorye of Suzanna, one windowe pece of Judith and Olyferness, and one poste-pece of Suzanna, having a border of the late Cardinal's arms.

The Catalogue of the Sale of Royal Effects (1649—53) provides many particulars about tapestries. The following tapestries of the Apocrypha appear in it:—

"Somerset House Goods: Six peices of Esdras—148 $\frac{1}{2}$ ells at 2/6 per ell.—£18 11s. 3d.—sold to Mr. Evans, 3rd nov. 1649 for £20 10s.

Hampton Court: the Story of Tobias, (before described).

Windsor: 5 peices of Triumphes whereoff one is of Holofernes and Judith, containing in all 330 ells at 10s. per ell. £166 10s. In the Service of the Protector.

Whitehall, att Mr. Metcalf's: two peices of Esdrass, containing 76 ells, at 2s. per ell. £7 13s. Sold Jno. Marr, 9th Aug. 1653. for ditto.

Standing Wardrobe at Whitehall: one old peice of Holophernes, £1 8s. od. Sold Mr. Lavender, 17th Jan. 1649 for 30s.

The royal collection of tapestries in Scotland was never very large, but subjects from the Apocrypha were popular. King James IV. on his marriage to the Princess Margaret of England in 1503, bought some rich tapestries. The Lord Treasurer records "Bocht fra James Homyll, ane pece of Hercules, ane pece of Marcus Corianus, twa pecis of Suzanna sewit togeddir, conteyning in the hale, ten score ix. elne and bocht all for £160." An inventory in 1539 (James V.) gives "fyve fyne tapesserie of the history of Tobie." These appear in the inventory of 1542, but in 1578 had dwindled to "Ane pece of Tapestrie of the Storie of Tobie."

A list of Apocrypha Tapestries in England generally would be too lengthy for insertion in this article. The "History of Tobias" at Bisham Abbey, has been, in part, reproduced in *Deutero-Canonica*, No. 3. A very fine, hanging, woven about the year 1500, representing Suzanna and the Elders, is exhibited in the Victoria and Albert Museum, South Kensington.

Subjects from the Apocrypha were used incidentally in tapestries of totally different subject. In the famous set entitled the "Triumphs of Petrarch" representing the victorious progress of Chastity, Renown, Death, etc., the tapestry of the Triumph of Chastity exhibits a figure of "La chaste Suzanne." See the "Triumph of Chastity" in the Museum at South Kensington, and the "Triumphs" at Hampton Court. The latter, part of a set bought by Wolsey of the executors of the Bishop of Durham (13 Hen. VIII.), were reserved from the Sale of Crown property by Cromwell, and are now hung in the Great Watching Chamber and Great Hall of the Palace.

Bibliography.

The Temple Apocrypha. (J. M. Dent, London; J. B. Lippincott, Philadelphia; 6 vols. at 1s. each). The first three volumes of this series were noticed last quarter. (4) *Ecclesiasticus*. Edited by N. Schmidt, D.D., L.L.D., Professor of Semitic Languages and Literature in Cornell University, and a member of the Council of the I. S. A. in America. The Introduction contains an able treatment of the following subjects:—The title of the book; its place in the Canon; its division and contents; the Hebrew text; the Greek translation; other versions; the Prefaces; authorship and date of the "treatise on morals," and of the "eulogy of famous men"; the literary character, theology, and ethics of the two portions of the book. Dr. Schmidt has done his work well, on the lines of one of his own sentences:—"To the modern interpreter of the Bible the question of canonicity is ~~only~~ of historic interest, while the intrinsic importance of Ecclesiasticus secures for it an ever increasing share of attention. A more searching historical criticism has enhanced its value." The notes at the end of the book are unusually useful; as the Revised Version is therein 'corrected' by means of the recently discovered portions of the Hebrew text. (5) *I. and II. Maccabees*. Edited by W. Fairweather, M.A. Mr. Fairweather is one of the chief authorities on the Maccabees, and it is needless to praise his work. To him, as to Coleridge whom he quotes, "the Story of the Maccabees is inspiring enough to be inspired." The Introduction contains a succinct history of the Maccabean movement, and also some guiding thoughts to the study of I. and II. Maccabees:—An analysis of their contents; their style, and language; date, authorship, and sources; their historical worth, religious character, and ecclesiastical recognition. The first book of Maccabees was originally written in Hebrew: its style is that of "simple prose narrative," and it "commends itself as a plain statement of facts," even though it is "not free from error." "Yet it is entitled to rank as "genuine history"—"a record of priceless worth." The second book of Maccabees was originally written in Greek: its style for the most part is "inflated, florid, and artificial, although the epitomiser writes excellent idiomatic Greek." In historical trustworthiness it is "decidedly inferior" to the First Book, yet it is "not without historical value." There is less reserve in its religious character than in I. Maccabees; but its value as a whole has usually (and rightly) been "rated much lower than the First Book." Such are a few of the broad impressions made by Mr. Fairweather's Introduction; and his "notes" on the text are excellent. (6) *New Testament Apocryphal Writings*, edited by James Orr, D.D. The Protevangelium of James, the Gospel of Thomas, the Gospel of Pseudo-Matthew (in part), the Gospel of Nicodemus, the Gospel of Peter, the Acts of Paul and Thecla, and the Falling Asleep of Mary, are here printed in English. In the Introduction, the editor discusses the character and influence of the Apocryphal Gospels and Acts, and gives some particulars of the origin of the several books treated in the volume, and notes on their text. We do not always agree with Dr. Orr, but are nevertheless

grateful to him for giving us so much in a little space and at so moderate a price. It is pointed out that the stories in the Apocryphal Gospels resolve themselves mainly into three groups, corresponding to those parts of the evangelical narrative where curiosity is most excited, and receives least satisfaction:—(a) The Parents of Jesus, and the Nativity; (b) The Boyhood of Jesus; (c) Pilate and Nicodemus. And although each cycle is represented in Dr. Orr's book, we should be glad if Messrs. Dent would publish one or two more volumes of N. T. Apocryphal writings. And—is it too much to ask for?—a Temple series of O. T. Pseudepigrapha.

The Modern Reader's Bible (Macmillan, New York and London, 24 vols. at 2s. 6d. each). This series of books from the Sacred Scriptures, presented in modern literary form, is edited by Dr. R. G. Moulton, Professor of English Literature in Chicago University. It is unfortunate that only three books of the Apocrypha are dealt with in the series:—Tobit, Wisdom, and Ecclesiasticus. But they should be obtained by every member of the I.S.A. The text of the Revised Version is adopted: (1) *The Book of Tobit*. The arrangement of the text calls for no special comment, but the Introduction is uncommon, in its mild humour. A few quotations follow:—It is in the Book of Tobit that “the Hebrew Idyl reaches its perfection of naive simplicity.” The story is in its earlier part told in the first person by the father, Tobit, “with garrulous simplicity.” Tobit is “not ashamed to shew appreciation of a good dinner.” The mention of Tobias' dog is “the quintessence of the idyllic spirit. It is not as if the dog had any function to perform in the journey, but he had to be there all the same.” Tobias urges against “the dangerous honour (of marrying “the notorious Sarah”) that he is the only son of his parents.” The father of Sarah “works off the anxiety of waiting by digging a grave.” In the notes at the end of the book, it is pointed out that according to the punctuation of the R. V., Tobit was “more than two centuries old when carried into captivity. (2) *The Wisdom of Solomon*. The text of this book is printed as a suite of five discourses, with “awkward parentheses” relegated to the position of footnotes. In the Introduction, Dr. Moulton says that in its literary form the Book of Wisdom is “peculiar, not to say unique. The spirit of commentary has in this one work crystallised into literary form; and as its representative, ‘Wisdom’ will hold a permanent place in world literature.” The book is treated as a series of discourses on texts. Another of its features is what may be styled “Analytic Imagination.” And the next characteristic is no less peculiar: the author of ‘Wisdom’ is “the great master of the Digression.” A question too is asked whether the whole book is not a veiled answer to Ecclesiastes. The syllabus at the end of the book is very helpful. (3) *Ecclesiasticus*, according to Dr. Moulton, is made up of five books, containing sonnets, maxims, essays, unit proverbs, proverb clusters, epigrams, number sonnets, and rhetoric encomia (prose hymns). The arrangement of the text into these varied forms is most attractive. So, too, is the long “note” on “Quotations and Buried Verses, which suggests a feasible explanation of the difficult passages in “The Praise of Famous Men” apostrophising Solomon and Elijah, and treating of Ezekiel and some of the later worthies. Indeed, all the “notes” are excellent. A few quotations from the Introduction will be of interest:—“So far as Biblical Philosophy can be presented as a thing of development, Ecclesiasticus holds in that development a middle place.” “Its Greek title makes it a Manual of Virtue, and a modern historian has described it as the sanctification of common sense.” “Two new forms are introduced by the Son of Sirach into Wisdom literature—the Maxim and the Essay.” “The Sluggard who is the chief butt of the early wise men seems here to have disappeared, and it is the Fool who bears the brunt of the whole attack.” “The reader sensitive to literary form cannot fail to feel attracted by a work presenting such varieties of form.” “To those who like their literary food spiced with humour it may be said that the Son of Sirach makes the nearest approach to humour in a literature which the absence of that quality distinguishes from the other greatest literatures of the world.”

The Canon of the Old Testament. By H. E. Ryle, D.D., Bishop of Winchester (Macmillan, 6s.). The origin of the Canon of the Hebrew Scriptures has been encrusted with untrustworthy Jewish and Christian legends which have become traditions so sacred to many as to rank almost as *credenda*. The Bishop of Winchester, however, gently but firmly brushes away popular assumption and speculation, and pierces into Scripture itself to find the needed clue to the history of the Sacred Canon. The first direct evidence of the tripartite division of the books, expressed in the threefold name ‘Law, Prophets, and Writings’ is found in the Greek prologue to Ecclesiasticus, and in this threefold division Dr. Ryle sees a gradual development in the formation of the Canon through three successive stages. The stages are thus traced:—The Law, substantially the same as our Pentateuch, received its

final recognition as Holy Scripture in the latter half of the 5th century B.C. This was the first Hebrew Canon of Scripture. At that time no writing save the Torah was regarded by the Jews as sacred and authoritative. Some years before the beginning of the 2nd century B.C., the second stage in the formation of the Canon had ended, and the limits of 'the Law and the Prophets' had been determined. ('The Prophets,' or Nebiim, consisted of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets). The third group, 'the Writings,' or Kethubim, were admitted into the category of Scripture between 160 and 105 B.C. And the completed Canon was finally ratified between 90 and 110 A.D. These are Dr. Ryle's main conclusions; and few who read his book throughout will be inclined to disagree with them. The history of the admission of the Apocrypha into the Greek and Latin copies of the O. T. unfortunately lies outside the scope of the work; but the author frequently quotes from the Deutero-Canonical Books, and in the list of "important quotations," in Excursus D, nearly one third are taken from the Apocrypha. We are glad to note that in Dr. Driver's list of books on the O.T., drawn up for the Central Society of Sacred Study, the Bishop of Winchester's sound and scholarly work is one of the two books on the Hebrew Canon recommended for study.

An Introduction to the Old Testament in Greek. By H. B. Swete, D.D. (Cambridge University Press, 7s. 6d. net). This is the first manual published which places within the student's reach all the information that he requires in the way of general introduction to the Greek versions. The author divides his book into three parts (each containing six chapters):—The history of the Greek O. T. and of its transmission; the contents of the Alexandrian O. T.; and the literary use, value, and textual condition of the Greek O. T. Members of the I. S. A. will be especially interested in the chapter on "Books not included in the Hebrew Canon" (part ii. ch. 3) wherein is a critical examination of most of the Deutero-Canonical books, and in the following chapter which contains a vocabulary of the Apocrypha. Dr. Swete mentions that the name 'Ecclesiasticus' marks the book as the most important or most popular of the *libri ecclesiastici*; and he gives abundant evidence of the popularity of the Book of Tobit among the early Christians. The Prayer of Manasseh, the Prayer of Azarias, and the Song of the Three Children "found a place among the Greek Ecclesiastical Canticles." "The Three Wise Sayings" in I. Esdras is "perhaps the most interesting of the contributions made by the Greek Bible to the legendary history of the Captivity and Return." The Book of Wisdom is "the solitary survival from the wreck of the earlier works of the philosophical school of Alexandria." The Book of Judith "may have been a fruit of the patriotic feeling called forth by the Maccabean wars." In I. Maccabees we have "a plain and usually trustworthy history; in II. Maccabees a partly independent but rhetorical and inaccurate and to some extent mythical panegyric of the patriotic revolt." There are "reasons for believing that the romance of III. Maccabees rests upon some historical basis." IV. Maccabees is "a philosophical treatise, of which the greater part is occupied by a rhetorical panegyric upon the Jewish martyrs." Appended to Dr. Swete's masterly work is a critical edition of the text of the Letter of Aristeas, and a scholarly Introduction—the welcome gift of Mr. H. St. John Thackeray to students of the Septuagint and of Hellenistic Greek.

The Bible in the Church. By B. F. Westcott, D.D. (Macmillan, 4s. 6d.) A book which is in its 10th edition hardly needs a notice; and probably the majority of our readers already possess a copy of the late Bishop of Durham's popular account of the collection and reception of the Holy Scriptures in the Christian churches. We append, however, a list of the headings of the ten chapters:—The Bible of the Apostolic Age; the growth of the New Testament; the Apostolic Fathers; the Age of the Apologists; the first Christian Bible; the Bible proscribed and restored; the Age of Jerome and Augustine; the Bible of the Middle Ages in the West, and in the East; and the Bible in the 16th century. There are many allusions in the book to the Apocrypha, of which Bishop Westcott was very fond, and concerning which he always wrote fairly and sympathetically. He ever avoided using the word 'apocryphal' in connection with the Ecclesiastical Books added to our Bibles, but reserved that slighting word for such books and writings as are admitted to be unauthentic—a distinction which all members of the I. S. A. would do well to observe. And in his Preface occurs this sentence:—"A Bible mutilated, or imperfect, is a sign of a Church not yet raised to the complete perception of Truth." Bishop Westcott's book deserves its popularity, and its Index (which should be about three times its present size) alone calls for criticism.

From Malachi to Matthew. By R. Waddy Moss (C. H. Kelly, London, 2s. 6d.). It is surprising that ignorance of the period "between the Testaments" should be so widespread while such an excellent handbook as this exists. Professor Moss gives an account of Malachi and his times, the Persian supremacy, Judea under Alexander, the Ptolemies, and the Seleucidæ, Judas Maccabæus, Jonathan, Simon, John Hyrcanus, Aristobolus, Alexander Jannæus, Alexandra, Hyrcanus II., Aristobolus II., Antigonus, and Herod the Great. Thus we get a history of Judea from 440 to 4 B.C., written with great care and accuracy. The author throughout keeps himself in hand, avoids digressions, and states connectedly "what is known, and to a less degree what is probable, of the history of a great people in a period whose obscurity perpetually tempts the imagination to unclose its wings." The value of some of the Books of the Apocrypha is naturally referred to, and the Assumption of Moses, the Book of Enoch, and the Psalms of the Pharisees are also dealt with in their historical connection. It is satisfactory to know that nearly three thousand copies of Professor Moss' book have already been sold.

From the Exile to the Advent. By W. Fairweather, M.A. (T. and T. Clark, Edinburgh, 2s.) There is a revived interest in this important period of Jewish history which furnishes us, so to speak, with "the background of the Gospels," and introduces us to the world into which Christ came; and Mr. Fairweather, by his writings, has done much to re-kindle the interest. His present work contains six "books," dealing with the Exile and the Return, the Persian period, the Greek period, the Maccabean period, the Asmonæan Dynasty, and the Roman period. It is written professedly for Bible classes, but it is also one of the recommended text books for the L.L.A. diploma of S. Andrew's University. Referring to the Apocrypha, Mr. Fairweather notes that in parts of it the spiritual nature of God is apprehended in a remarkable degree, and Ecclesiasticus is described as "not only the greatest monument of the Palestinian Judaism, but also the brightest and fullest reflection of the manners and customs of the age that produced it." The whole book is interestingly written, which enables the reader to gain knowledge pleasantly.

Historical Connection between the Old and New Testaments. By John Skinner, D.D. (T. & T. Clark, Edinburgh, 6d). The Persian period, the Greek period, the Maccabees, the Asmonæan Dynasty, and the Roman period are here dealt with, in five short chapters, by Professor Skinner. He writes of the Maccabean period and of the First Book of the Maccabees with a deliberate enthusiasm, describing the former as "the most glorious period of Jewish history," and the latter as "that excellent historical work." *The Exile and the Restoration*, by A. B. Davidson, D.D., is another useful Bible Class primer in the same series.

The Preacher's Magazine for 1895. (C. H. Kelly, London, 5s.) This helpful magazine for preachers, teachers, and Bible students, contains a series of five instructive and interesting papers on "The Revised Version of the Apocrypha," which ought to be reprinted in pamphlet form. The writer is the Rev. Professor Tasker, of Handsworth College, who is the contributor of the article on 'Apocryphal Gospels' in the extra volume of Hastings' Bible Dictionary.

Haddasch. By E. Leuty Collins. (T. Fisher Unwin, London, 6s.; Cassells, New York). There is a wide-spread prejudice against 'Scripture novels,' which is both natural and unblame-worthy; but Mrs. Leuty Collins has written the romantic story of Esther, derived from the Canonical Book and the Apocrypha, so reverently and vividly, that we are even glad to know that she is preparing a similar work on Judith. In "Hadasseh" there is nothing that can jar on the devout: on the other hand there is much that should lead Bible-readers generally to read again with a fresh interest the Book of Esther and its "additional chapters"—which latter, in the author's opinion, contain the keynote to Hadasseh's life and work.

The Psalms of Solomon with the Greek Fragments of the Book of Enoch. By H. B. Swete, D.D. (Cambridge University Press, 2s.) These texts form part of the third volume of the *Old Testament in Greek* (ed. 2, 1899), and are issued separately in the hope that they may be welcome to readers of the Cambridge Septuagint who possess only the first edition, and to other students of the Greek Bible who desire to make themselves acquainted with documents which throw an important light on Jewish thought in the age preceding the Christian era. Eight MSS. have been used for the Psalms of Solomon, and the text of Enoch has been derived from the Codex Panopolitanus and the Codex Vaticanus.

The Messages of the Apocalyptic Writers. By F. C. Porter, Ph. D., D.D. (James Clarke & Co., London, 3s. 6d.) The Winkley Professor of Biblical Theology in Yale University has produced another valuable

book. The Apocalypses dealt with are the Book of Daniel and the Book of the Revelation, and the uncanonical Apocalypses :—The Book of Enoch, The Assumption of Moses, The Secrets of Enoch, and the Apocalypse of Ezra, of Baruch, and of Peter. "The Apocalypses may be said to be the most important documents of the revived national faith which first inspired Judas Maccabæus and his followers, and created the Asmonæan kingdom, and then at last inspired the Zealots and led to the suicidal attempt against Rome." "The Apocalypses were originally known as *apocrypha*, secret books. They were literally hidden in certain circles of Jews, esoteric books, and they had to do, also, with secrets of earth and heaven and of the future. It is in many ways unfortunate that the title, *Apocrypha*, was transferred to a wholly different class of books and given the wholly different sense of *uncanonical*." Professor Porter's general introduction to Apocalyptic literature is admirable; so too are his analysis and paraphrase of the Book of Daniel ("a tract for the times"—Maccabean) and the Book of the Revelation (another "book for its times"—under Domitian). A digest is given of the Book of Enoch, and of the other uncanonical Apocalypses mentioned above. And considering that many of our best scholars now claim that it is chiefly from the Canonical and uncanonical Apocalypses that we are to gain an understanding of the Jewish religion of the time of Christ; that it is from these books that we are to get a true conception of the faiths and hopes, the motives and emotions of primitive Christianity; that they are to serve as one of our chief helps to an understanding of the Pauline Christology, and even as our principal way of approach to that central and supreme problem of historian and theologian alike, the Messianic self-consciousness of Jesus Himself—considering all these things, we are sure that Professor Porter's book will have the large circulation which it deserves.

The Teaching of the Twelve Apostles. By H. D. M. Spence-Jones, D.D., Dean of Gloucester, (Nisbet and Co., London. 6s.) This book contains the Greek text of the *Didache* and a translation, with attractively-written notes explaining the meaning of the original writer. The following subjects are also discussed:—The early history, source, and authorship of the "Teaching"; its testimony to the Canon; its relation to the Epistle of Barnabas and "the Shepherd" of Hermas; the patristic quotations contained in the commentary of the translator; the Apostles of the "Teaching"; the Prophet of the first days of Christianity; the position of the "Teacher" in the early Christian community; and the Bishops and Deacons of the "Teaching." To those members of the I. S. A. who know but little about this earliest book of Church order, and wish to know a great deal more, the Dean of Gloucester's work is admirably suited. Dr. Spence-Jones naturally points out the writer's knowledge of some of the books of the O. T. Apocrypha, and of the spirit of such writings as the Apocalypse of Enoch and the Book of Jubilees.

The Akhmîm Fragment of the Apocryphal Gospel of St. Peter. By H. B. Swete, D.D. (Macmillan, 5s.) The Regius Professor of Divinity at Cambridge here gives us the Greek text and a facsimile of this 'fragment,' a translation, and very full notes. There is also a valuable introduction of some length; and we record a few of its salient points. Before the recovery of the Akhmîm fragment, not a single sentence of the Gospel of S. Peter was known to have survived. The fragment, which contains the Passion History, relates a large number of circumstances that are not to be found in any Canonical Gospel, and on the other hand omits many important details that are related by one or more of the Four Gospels, although there is a strong probability that in one form or another the Canonical Gospels were known to the Petrine writer. It is also not unlikely that he employed a harmony (of the Passion History) which very nearly resembled the Harmony of Tatian. The Petrine Gospel contains no verbal quotation from the O. T. It is intensely anti-Judaic in tone. There are signs of a tacit use by early Church writers (not before the end of the 2nd century) of the Petrine narrative, which was written with the purpose of promoting Docetic, perhaps also Encratite views, although it is orthodox in its general tone. All the evidence points to Western Syria as the place of its origin, and Dr. Swete dates it about A.D. 165. The Petrine Gospel, to judge by the Akhmîm fragment, was a free harmony of the Canonical Gospels, rather than an attempt to rewrite the history. It seems to have held an unique position among the Gospels of the second century, although its style and character resemble them. And it has a note of comparative simplicity and sobriety which is wanting in apocryphal writings of a later date.

New Sayings of Jesus and Fragment of a lost Gospel. Edited by B. P. Grenfell, D. Litt., and A. S. Hunt, D. Litt. (Oxford University Press, American Branch, New York, and H. Frowde, London, 1s. net).

The papyri, containing these 'new sayings' and the 'fragment,' were discovered recently on the site of Oxyrhynchus, one of the chief cities of ancient Egypt. They are of approximately the same date, which is not later than about the middle of the 3rd century, so that both go back at least to the 2nd century. The editors are of opinion that neither the Gospel according to the Egyptians, nor that according to the Hebrews, nor that according to Thomas, still less any of the other known uncanonical Gospels is a suitable source for the new Sayings and the Logia discovered in 1897. They regard them as a portion of a collection of *Logoi*, which was intended to stand as an independent literary work. The 'fragment of a lost Gospel' seems to belong to a Gospel which was closely similar in point of form to the Synoptists, and which is likely to have been composed in Egypt before A.D. 150, and to have stood in intimate relation to the Gospel according to the Egyptians and the uncanonical source used by the author of the 2nd Epistle of Clement. The erudite little book before us contains an Introduction to; and the text and a translation of, the New Sayings of Jesus, and also of the 'fragment of a lost Gospel,' with notes and general remarks thereon, and the text and a translation of the other 'Logia' discovered in 1897.

The Oxyrhynchus Logia and the Apocryphal Gospels. By C. Taylor, D.D. (Clarendon Press, Oxford, 2s. 6d. net). The Master of St. John's College, Cambridge, here gives us an admirable essay on the 'Logia' discovered in 1897. He thinks that some of the composite Sayings which cannot be traced back to the N. T., may have been derived from one, or from more than one, of the lost documents of Christian antiquity, such as the Gospel according to the Egyptians, which some suppose to have contained all the sayings on the papyrus. The latter part of the essay touches upon some things in some of the Apocryphal Gospels, considered in themselves or in relation to the Oxyrhynchus Logia. The text of the 'Logia' and a translation are given, with some very suggestive notes as to the meaning of these Sayings attributed to our Lord.

The Apocryphal and Legendary Life of Christ. By J. de Quincey Donehoo, M.A. (Macmillan, New York, and London, 10s. 6d). The object of this work is to make accessible to the reader of English, in a form easily grasped, the whole body of the Apocryphal Gospels and other extra-canonical literature which pretends to tell at first hand something of the Life and Words of Jesus Christ, including much matter which has not before appeared in English. The plan followed has been to combine all this literature in a continuous narrative form, allowing each author to tell his own story in his own unaltered words, and explaining, as far as possible, by the use of foot-notes, the resulting narrative. In the Introduction, the origin, influence, and value of this extra-canonical literature are discussed. Then follow thirty-eight chapters of text, beginning with "Christ's grandparents according to the flesh; the Birth and Childhood of Mary; the Betrothal and Annunciation"—and ending with the Ascension; "the Correspondence of Pilate and Herod; the Avenging of the Saviour." At the head of each chapter is a list of the main sources from which it is woven, and each source is described and numbered, and each quotation therefrom bears the 'number' of its source, with the result that on any page in the book one can tell at a glance whence any paragraph is derived. The book also contains a Bibliography, a list of Scriptural references, and a full index—indeed, there is nothing lacking which could be helpful, and Mr. Donehoo, who is a beneficed priest in the Protestant Episcopal Church of America, is to be congratulated on having compiled, with infinite patience and pains, the standard work on Christ in legend. We very much hope that it may have a large sale, as the author will then prepare "The Apocryphal and Legendary Acts of the Apostles" as its sequel.

The Blessed Virgin and the Company of Heaven. By A. Theodore Wirgman, D.D., D.C.L., Canon of Grahamstown (Mowbray, Oxford, 5s. net). This is a scholarly and thoughtful work, which will appeal chiefly to those Anglicans who seek for re-union with Rome, and with the historic Christianity of the East. It contains not milk for babes, but strong meat for those who are able to bear it, as the headings of the chapters indicate:—The English Church is in practical accord with the Primitive Church upon the veneration due to the Blessed Virgin and the Saints; the Predestination and Sinlessness of the Blessed Virgin Mary; the Nativity of the Blessed Virgin; her vocation as fulfilled in her obedience, and her place as the *Theotokos* and the Second Eve in the Economy of Redemption; the Perpetual Virginity of the Blessed *Theotokos*; the Blessed Virgin and the Saints in Glory; and the Communion of Saints. Indeed, Dr. Wirgman claims to have proved, as a canonist, that the authorised formularies of Rome, Constantinople, and Canterbury, as they stand now, are capable of reconciliation

without alteration upon the theology of the Blessed Virgin and the Saints. The book, however, has doubtless been sent for notice in these columns on account of its allusions to the Apocryphal Gospels. And here, in our own province, we may say that the author estimates quite fairly the value of the Protevangelium, and he is equally fair in his criticism of the legendary story of the Assumption of Mary.

The Jewish Literary Annual, 1904. (Union of Jewish Literary Societies, London, 1s.) Among the contents of this Annual is a paper by Mr. Elkan N. Adler, M.A., on "Jewish History and the Diaspora" in which these sentences occur:—"There is a mass of literature infinitely more important for the student of Judaism and Christianity than Josephus. The Apocrypha, though much of it was already extant in his time, is ignored by him—perhaps he was really ignorant of it all, except perhaps I. Maccabees." "The O. T. *Apocrypha* have also a canon; for the sanctity of such Scriptures is, after all, only relative. And if we include all works of the kind in the same category, we shall see how important its literature really is." "The different books of the Apocrypha and the Apocalypse, exclusively Jewish, are quite fifty in number." "The literature of the Apocrypha is so fascinating that it would furnish the theme for many hundred lectures." And it may be added that the Executive of the Union of Jewish Literary Societies issues a list of Lecturers and their subjects, a few of which latter bear on the Apocrypha.

Church and Synagogue, October, 1905. (Skeffington, London, 6d). This quarterly magazine devoted to the study of Jewish subjects in relation to Christianity contains, among other interesting papers, a study by the Rev. W. O. E. Oesterley, of "The 'Word' of Jevohah," in which he quotes the influence of the Apocrypha and other extra-canonical Jewish literature in developing the conception of the 'Word' from a mere abstraction to a divine power (or Person) working for Israel's good.

Longfellow's 'Judas Maccabæus.' A Hebrew translation of Longfellow's poem based on the history of the Maccabees can be obtained, price 1s., from the translator, Mr. Joseph Massel, of Park Place, Cheetham, Manchester.

Popular Papers on the Apocrypha. The following papers have been printed since last quarter:—
In *The Church Magazine* (November, "The Foolishness of Idolatry," from the Epistle of Jeremiah; December, "The Prayer of Manasseh"). *Goodwill* (September, "Wise words from Ecclesiasticus"); *Church and Home* October, "The Praise of the Physician," from Ecclesiasticus; November, "The True Source of Wisdom," from Baruch; December, "Esther in the Apocrypha.") *Church Family Newspaper* (October 13th, "The Wisdom of the Son of Sirach.") *The Scottish Standard Bearer* (November, "The Value of the Apocrypha.") *The Church of England Pulpit* (September 16th, "The Story of Susanna"); and a series of papers on The Book of Wisdom in the issues of September 30th, October 7th, 14th and 21st, and December 2nd and 9th. Each of these periodicals is published in London, at one penny, except *The Scottish Standard Bearer*, which is published in Edinburgh. *The Sunday Magazine* for February, 1906, (Amalgamated Press, London, 6d.), will contain a paper on "Why the Apocrypha should be better known," with a portrait of the Bishop of Winchester.

We have also received the *The Literary Year Book* for 1906 (Routledge & Sons, London, 5s. net), which is an indispensable work of reference for all who are concerned in Literature. Among its chief contents are:—A Directory of Authors, and of Publishers, and of Booksellers; a list of secretarial and research workers; of authors' agents, of libraries, of societies, and of periodical publications; a catalogue raisonné of modern literature, and an abstract of the Law as it bears on Letters. In the "Directory of Authors" we notice the omission of the names of several literary members of the I. S. A., particulars of whose career Messrs. Routledge would doubtless be glad to receive.



Episcopal Opinion.

The Archbishop of Canterbury. I have no hesitation in saying that I think it desirable that a systematic effort should be made to extend the knowledge of people generally about the Apocrypha and to encourage its more careful study. Under such wise guidance as that of the Bishop of Winchester I am confident that very real and useful work may be done in that direction.

The Archbishop of York. There is no doubt that for various causes the Apocrypha does not hold the place to which it is entitled in Biblical literature: and the Society may do much to attract the attention of Churchmen, and of Christians generally, towards these singularly interesting and often very beautiful books.

The Archbishop of Armagh. With regard to the I. S. A., I know something of the great value of the Deutero-Canonical Books, and feel sure that the Society will develop much precious information.

The Bishop of Winchester The Apocrypha forms part of the literature of the age upon which the Wisdom and the Love of God descended in the form of a servant. The Apocrypha, much as men despise it, formed as it were part of the air which He deigned to breathe. How need we say more of its value? The truth about the time and the people into which He was born must be scrutinized from every aspect. The literature of the Apocrypha furnishes one such aspect. In the history of all histories we cannot afford to ignore the witness of this group of writings.

The Bishop of Carlisle. I am glad to know that the work of the I. S. A. is being so diligently pursued, because I am persuaded the study of the Apocryphal Scriptures is a strong auxiliary to that of the Canonical Scriptures.

The Bishop of Chester. I earnestly hope that the Society may promote both the scholarly and the popular knowledge of so important and edifying a branch of Religious Literature.

The Bishop of Exeter. I am in general sympathy with the objects of the I. S. A. I take those objects to be mainly to make known the results of scholar-like investigation, which in my opinion will serve as an excellent antidote on the one hand to uncritical depreciation of books which stand as it were on the threshold of the canon, and on the other hand to equally uncritical attempts to elevate the books in question to the highest plane of Canonical authority.

The Bishop of Gloucester. I heartily wish success to the I. S. A., and trust that it may prove effective in spreading interest in and knowledge of the books of the Apocrypha. It is a real misfortune that the books should be so little known, and that their true position and value should be so little understood. They are in all probability less familiar now than they were in any previous century of the Church's history, either before or after the Reformation.

The Bishop of Salisbury. I am interested to read 'Deutero-Canonica,' and wish the I. S. A. success. I shall be glad to encourage its work at the Synod.

The Bishop of Sodor and Man feels that all studies which tend to make men realize the value of the Holy Scriptures are worthy of commendation, and that the study of those books which are outside the Canon of the Old Testament Scriptures, but "which the Church doth read for example of life and instruction of manners" ought certainly to take a high place among them.

The Bishop of Barrow-in-Furness. It is very desirable that the study of the Apocryphal Books should not be neglected by English Churchmen, not only from the intrinsic beauty of some of the books themselves, but also because they were undoubtedly familiar to the Apostles and are frequently referred to or quoted in the New Testament. It seems to me therefore that the I. S. A. is likely to do useful work.

The Bishop of Southampton. I am altogether in sympathy with the views and purposes of the I. S. A. I have long felt it to be a calamity that the Apocrypha is so little studied, and that, in the case of so many, prejudice has, in this matter, eclipsed intelligence. I do not think that anyone is entitled to consider himself a well informed Christian student unless he is acquainted with the history and literature of the period to which the Apocrypha belongs. It is, besides, quite evident that the line dividing these books from those pronounced to have special Divine inspiration is, in some cases, a very thin line, and because of their intrinsic moral and spiritual value they are worthy of study.

The Bishop of Stepney feels that the Apocrypha has not received the attention from the minds of thoughtful Churchpeople which it deserves, and he gladly welcomes any effort to meet the want.

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